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The most valuable characteristics of this New Testament introduction by Professor Adeney are: (1) its strong conservative spirit united with sound scholarship, making it a safe popular guide; (2) the fairness and ability with which the critical problems of the New Testament literature are set before the reader and considered; all previous popular works in this field have skimmed over the surface, carefully avoiding the real historical problems; (3) the concise and yet lucid style in which the book is written, giving just what is most important and useful; (4) the appendix containing a list of the early witnesses to the New Testament writings, and a good index to the whole volume; (5) and finally, the admirable list of books (pp. 471-81) to which the student is referred for more thorough work.

In this list of books we wonder why Wendt's *Apostelgeschichte* (1899) was not included on the Acts, in addition to the text-critical commentary by B. Weiss on that book; also no reference has been made to Sieffert on Galatians, or to Godet on 1 Corinthians. A few errors have been noted: on p. 369, line 11 from bottom; p. 396, line 2 from bottom; p. 479, lines 14 and 22, and lines 3 and 7 from bottom. On p. 309, line 7, the sentence, "Luke's historicity is considerably vindicated," is curiously worded; it reminds one of the amusing phrase, "extremely impossible," which appeared in the English translation of Kittel's *History of the Hebrews*.

C. W. V.

The Messages of the Later Prophets. Arranged in order of time, analyzed, and freely rendered in paraphrase. By PROFESSOR F. K. SANDERS, PH.D., Yale University, and PROFESSOR C. F. KENT, PH.D., Brown University. New York: Charles Scribner's Sons, 1899. Pp. 382. \$1.25.

Among the barriers which have stood between the Bible and the ordinary reader are the archaic language in which its messages reach us, and the difficulty of understanding the relation of the prophets and other writers to the times in which they lived. Among recent helps which have sought to overcome these difficulties the "Messages of the Bible," of which this book is the second volume, are worthy of a conspicuous place. Like its predecessor, this volume is sure to render notable service to all classes of Bible students who desire to secure a version of the prophets which at once interprets them in the light of contemporary history, and gives their message in modern form, adapted to the thought of the present time by emancipation from the so-called "sacred style," which not infrequently obscures the original. This book includes Obadiah, Ezekiel, the second part of the book of Isaiah, Haggai, Zechariah, Malachi, Joel and Jonah.

The several books are arranged in chronological order without reference to their present order in the Old Testament. The different sections are provided with brief introductions upon the life and times of the prophets considered, and their headings afford glimpses of the territory to be explored, *e. g.*, Jeremiah's message to the Jewish fugitives in Egypt, songs of exultation over Babylon's approaching fall, etc. The volume will be welcomed by a growing circle of biblical students, and the forthcoming numbers in the series will be awaited with pleasure.

H. L. W.

Papias and his Contemporaries: A Study of Religious Thought in the Second Century. By EDWARD H. HALL. Boston: Houghton, Mifflin & Co., 1899. Pp. 314. \$1.25.

We have in this volume a lucid and learned account of certain phases of the religious thought of the second century. But we venture to think that, in its main contention, it is not always quite unswayed by dogmatic presuppositions as regards the fourth gospel and some of the Pauline epistles, especially those of the third group. It seems a trifle anachronistic to read in a book published in 1899: "Gnosticism had become bone of its [Christianity's] bone. To read the pages of what was soon to be known as the New Testament is to come upon these hated doctrines again and again." The author himself, in a footnote on p. 209, somewhat modifies this extreme position by disclaiming any "desire to make this [John] a Gnostic gospel in any other sense than as being plainly the product of a movement which was producing at the same time the Gnostic schools." Why, then, make sweeping statements? Was the Republican party identical with the abolitionists? And has not the author rather too easily overlooked certain remarkable bits of accurate history-writing in the fourth gospel when he denies it historical worth? It is too late in the history of criticism to think over again such a question wholly without reference to the possibility that there may be a critical explanation that may explain contradictory qualities of accuracy and inaccuracy, and Mr. Hall here is hardly in advance of *Supernatural Religion*.

But the real purpose of his work is altogether commendable: *i. e.*, by a study of Papias to arrive at a knowledge of at least one phase of the theological life of the second century. In few, if any, books has the task of gathering together the scattered references to this enigmatic author and his contemporaries been as well met. What student of the New Testament or of church history can know too much of that